The Sun.

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How Far Away Is Seventy-five or Eighty Cent Gas?

Governor HIGGINS's confidence in the power of the new Gas and Electric Commission to accomplish what the Stevens committee's defeated bill was intended to do evidently is not shared by the monopoly which succeeded in defeating the latter measure at Albany.

There is much pertinence in these questions, now frequently asked: If reduction of the price of gas by the State commission is as sure a thing as reduction by direct legislation would have been, why were not the energies of the monopoly's astute representatives in and near the Legislature devoted to the destruction of the commission bill? Why was the main current of tainted money turned on the seventy-five cent or eighty cent bill, while the commission bill passed by a vote of 28 to 20?

There may be several answers to these interesting questions, and any one of them may be true.

The retainers of the monopoly may really have misunderstood the phrase "within the limits of the law" in the commission bill as preventing the new Commissioners from lowering the maximum prescribed in the existing dollar gas law. Keen wits sometimes make big mistakes.

They may have banked on constitutional objections to this particular delegation of legislative powers to an executive commission, at that time not having had the privilege of reading Attorney-General MOODY's learned opinion on the general question with special reference to the proposed delegation of Federal legislative functions to the Interstate Commerce Commission.

They may have foreseen extensive opportunities for litigation, obstruction and postponement in the cumbersome machinery provided by the commission bill for the accomplishment of that which the single defeated bill would have effected swiftly, conclusively and automatically.

Or, again, they may not have looked forward with disagreeable emotions to future intercourse with a State commission of the ordinary stripe, amenable possibly to the suave influences of intellectual persuasion which Mr. MATTHEWSON described yesterday in such elegant English as having prevailed at Albany on Thursday.

If Governor HIGGINS had chosen the plain and direct alternative—if he had insisted on holding the Legislature in session until it had been forced by indignant public opinion to pass a seventy-five or eighty cent gas bill—there would now be no more doubt of the sincerity of his concern for the interests of private consumers in Manhattan than there is, for example, of Mayor MCCLELLAN's sincerity.

The thing is done, however, and the next test of the Governor's earnestness will come when he names the three Commissioners. The appointment of the same will occur within about three weeks, for the law provides that the terms of the new officers shall begin on June 1, 1905. The character of Governor HIGGINS's appointees will afford a fair measure of his professed solicitude for the interests of the citizens of New York.

The Free City College.

On Friday a celebration of the foundation of the College of the City of New York, or more strictly of the Free Academy from which it developed, took place in the present insufficient building of the institution at Lexington avenue and Twenty-third street. The college will remove thence on the completion of its new and extensive structure at 138th street, or probably before this year closes.

In 1846, when the Board of Education at the suggestion of its president, TOWNSEND HARRIS, appointed a committee with reference to the establishment of a free high school in New York, the total number of students in the only two existing colleges of the town was 245. Now the College of the City of New York, developed from that beginning, has on its single roll 3,245 students, though its establishment as a college distinctively goes back only to 1866. Moreover, since its present president, Dr. JOHN HUSTON FINLEY, entered upon his duties in 1903 the institution has advanced scholastically to a much higher place than any to which it had attained heretofore. In its new and spacious home the advancement is likely to be even more rapid. A college bearing the name of the city of New York and deserving of the support of its municipal treasury ought to rank with the highest American institutions of learning.

It is notable, as indicative of the increasing Jewish population of New York and of the zeal of that race in taking advantage of educational opportunities, that of the 3,245 students now enrolled in this free college, about 62 per cent. are Jews, though of the whole number of inhabitants of the town that race forms less than a fifth, and in Manhattan borough specifically, about a quarter. In the public schools generally, as we have before pointed out, Jews furnish more pupils proportionately than any other race, and they form an important part of the staff of teachers under the Board of Education. They are also numbered by thousands in the Normal College and the various departments of Columbia University and the University of the City of New York.

It is a very significant circumstance that nearly two-thirds of the students in the free college over which Dr. FINLEY presides so ably are of the Jewish race. Graduating from there they have entered and are entering largely into every learned profession and into all departments of trade and finance. One of the recent examiners of applicants for admission to the New York bar, a Christian, says that those who best stood the test were eight Jewish women from apparently humble social surroundings. This is very remarkable in view of the fact that at the beginning of the last century there were in New York only one Jewish lawyer, SAMPSON SIMSON, and one physician, Dr. JOEL HART, and that only within the last fifty years, and more particularly the last twenty-five years, has the appearance of Jews in the professions become considerable. Now it is probable that no other race makes so large a contribution to them, proportionally. Moreover, that element in the population is increasing rapidly. Dr. WALTER LAIDLAW, remarkable as a Christian expert in the sociological statistics of New York especially, predicted at a Jewish meeting last week, presided over by a Jewess, that by 1920 there will be one million and a quarter Jews in New York; and perhaps the estimate might safely be increased to a million and a half, or twice as many as are here now.

The Church and Labor.

The public prominence to which women have attained at this time was illustrated last Tuesday evening by the appearance of three women as speakers at a dinner of an association of the very conservative Episcopal Church. One of them may be said to have been the chief speaker of the evening, though distinguished ecclesiastics of that Church were among the orators.

This association, composed of Episcopal clergy and laity, is "for the advancement of the interests of labor," and the principles on which it is founded are thus stated in its constitution:

"1. It is of the essence of the teachings of JESUS CHRIST that GOD is the Father of all men, and that all men are brothers.

"2. GOD is the sole possessor of the earth and its fulness. Man is but the steward of GOD's bounties.

"3. Labor being the exercise of body, mind and spirit in the broadening and elevating of human life, it is the duty of every man to labor diligently.

"4. Labor, as thus defined, should be the standard of social worth.

"5. When the divinely intended opportunity to labor is given to all men, one great cause of the present widespread suffering and destitution will be removed."

The importance of the association in the Episcopal Church is indicated by the circumstance that about eighty Bishops are among its vice-presidents; but it seems to derive its impulse mainly from feminine devotion and enthusiasm. The "secretary and organizer" is a woman, and on her seems to rest the main burden of pushing forward the enterprise. She has a woman assistant who also is foremost in propagandist activity, and in the executive and other committees are eight other women.

The secretary, Miss KEYSER, reports in the last number of the published organ of the association the incidents and results of her trips through the Union to stir up interest in its mission. She has delivered speeches on the subject in many cities, with the countenance and hearty encouragement of Bishops and other clergy. For example, she spoke at a parish house in Chicago, and after the Sunday evening service in a church at St. Louis. At a meeting of the Episcopal clergy of the latter town over which Bishop TUTTLE presided she had "a cordial welcome" and aroused their interest in the enterprise to which she is so ardently devoted. She was also "cordially received" at a meeting of the St. Louis Trade and Labor Union, "was given the platform" and had among her hearers "Mother JONES," so conspicuous in the Pennsylvania coal strike. So far as we can discover from the organ of the association, Miss KEYSER is the foremost agent of the enterprise in stirring up clerical and lay interest in its purposes and in organizing "workers" of all kinds in accordance with its principles.

The call for the third annual convention of the association, to be held in Boston this week, is signed by two women and two men, and at it "capital and organized labor, employers and employees," "will meet for the amicable discussion of all great industrial questions." This week, also, the Church Congress of the Episcopal Church will be held in Brooklyn, and doubtless cognate themes will there come under discussion, though among the speakers announced we see the names of no women.

The organization of an association especially to further the interests of labor and the assignment of the foremost part in it to women are in fulfilment of the purpose of the Episcopal Church to draw to it the sympathy of wage-earning people. The inference so often made that that Church is more peculiarly attractive to the rich and fashionable part of society is much resented by it, and with reason; for there is no other which is more distinguished for benevolent and philanthropic activities. The machinery for that purpose in every considerable parish in New York is great and costly, and the efforts made to draw in the less prosperous people of the town seem to have had a very considerable measure of success. At any rate, of the Churches outside of the Roman Catholic communion, the Episcopal is now making the greatest gain. Its present number of communicants, about 90,000, is equal to more than a quarter of the whole Protestant church membership in New York; yet so lately as Tuesday an Episcopal clergyman, preaching at Philadelphia, accused Episcopal churches of neglecting the poor and thus broadening the breach between them and organized Christianity. Probably here in New York, however, the aversion of the poor to the Church, so far as it exists, and to the Episcopal Church in particular, is due to other causes than such neglect—on the one hand to religious indifference, and on the other, so far as the Protestant churches are concerned, to the preponderance of Roman Catholics in the accessions of Christians to the population by immigration and of Jews among the rest. In the densely crowded districts of the town Protestant gains are insignificant, and not unnaturally.

The great purpose of this Episcopal labor association is to overcome that present disadvantage by taking sides with the working people specifically. Its organ seems to squint favorably at municipal ownership. Organized labor, said Miss KEYSER in a speech at Chicago, "is looking to the Church for some organized effort" in behalf of labor. In her speech at the dinner on Tuesday evening she went so far in this effort as to criticize the decision of the Federal Supreme Court against the constitutionality of the law for a ten hours day for bakers, and so far as to satirize President ELIOT of Harvard University for his views about labor organizations. It may be said to be a field of controversial discussion into which the entrance of feminine passion and cognate clerical sentimentality are not likely to prove helpful to any valuable decision.

Work for the Vice-President.

Vice-President FAIRBANKS stood in the White House Friday in the room of the President and received officially the delegates to the International Railway Congress. The reception was carried out in every way as though Mr. ROOSEVELT had been present. Mr. FAIRBANKS grasped the hands of the transporation experts as they passed in review before him, spoke to each a word of welcome, and, unquestionably, performed the duties delegated to him with dignity and courtesy.

It was at President ROOSEVELT's suggestion that Mr. FAIRBANKS took his place in the White House for the day, and the proceeding was unusual, if not really unprecedented. It was, however, an eminently sensible deviation from custom. The Vice-Presidential office is so difficult to fill because its occupant has little or nothing to do. Speaker CANNON said that if he were elected Vice-President he would call the Senate to order, appoint a private secretary, and then retire to Danville for the four years of his term. Presiding over the Senate is far different business from presiding over the House. The Senators conduct their deliberations as they please. The Representatives do as the Speaker and the Committee on Rules want.

Thus, while the importance and honor of the office of Vice-President have never been lost to sight, its occupants have found it hard to put themselves in a proper and useful relation with the official life of the nation. If the suggestion contained in Mr. ROOSEVELT's scheme is cultivated, however, the Vice-President may take upon his shoulders many semi-public duties which even the most willing of Presidents finds no time to perform. To Mr. FAIRBANKS, whose ambition for 1908 is well known, such an arrangement could not be distasteful, for it would afford him many opportunities to increase his popularity with the public to which he appeals for encouragement and support.

If, however, the duties of the Vice-President were thus materially increased it would be not only proper, but eminently reasonable, to increase the compensation provided for him. And this should be done by the Fifty-ninth Congress in the bill which it passes increasing the salary of the President of the United States to $100,000 a year.

Injunction and Flat.

Government by injunction has had a new triumph. Domestic government, which has seemed to be breaking down has been set on its feet again by a memorable example. This great and happy double rose of events blossomed in Chicago, where most things happen.

Mr. ABRAM L. STONE, real estate owner and dealer, lived with his wife and daughter at 3149 Wabash avenue. Lived in a comfortable old fashioned house, entirely to his taste, good enough for him. A three story house, high ceilinged, rich in fireplaces, full of agreeable corners. Home is home, be it ever so comfortable, and the fact, if fact it be, that Wabash avenue is not illuminated with all the social splendors was rather cheering than otherwise to the owner of 3149. Tastes differ, and he is able to be happy in a street where there is no continual swift funeral procession of devil wagons, where the horn of those waggish manhunters is not heard, where elderly gentlemen with a certain tendency to deafness and to weakness of heart are not the butt of hansom drivers, where miles of fat and superior coachmen, footmen of ample shank or cherubic and diamond-edition tigers do not remind the man of moderate means of the insolence of plutocracy.

The women folks of the family didn't agree with the simple Arcadian notions of Mr. STONE. It was the privilege of the ladies to dissent. When they do the dissenting opinion is almost invariably sustained, so chivalrous and so much the slaves of petticoats are American men. In this case the ladies wanted to move into a "fashionable" flat or apartment, in Michigan avenue, that Belgravia, Mayfair and heaven within heaven of Chicago. According to a report in the *Chicago Tribune*, Mrs. STONE "had attended women's clubs and had heard of the advantages of living in a fashionable flat." At a woman's club all good things may be learned. It seems likely, however, that not the woman's club, but maternal affection and ambition moved the lady toward moving:

"She said the young daughter was to be considered."

Our young ladies must be "launched" from the right social yard. Old folks must give way to young folks. Each generation must be sacrificed to the next. So Mrs. STONE "selected a beautiful apartment with a gas stove and a telephone and an outlook on Michigan avenue." Mr. STONE went to his lawyer. The man of parchment well and truly drafted a bill asking for a writ of injunction to prevent Mrs. STONE from moving and depriving Mr. STONE of all the comforts of home. A master in chancery promptly advised that this injunction *ne exeat domo* should issue against the lady, who should not. A learned Judge granted the injunction.

This felicity of our conservative friend in Wabash avenue is painted by an artist of the *Chicago Tribune*, a young gentleman who seems to have pondered profoundly the splendors and miseries of flats:

"Mr. STONE now can incase his feet in carpet slippers and read before a real fireplace on cool nights. He will not have to put up with the apologies for fireplaces, consisting of a mirror and a gas log, such as modern flats offer. It is a whole house that Mr. STONE lives in. He does not have to listen to the 'young lady studying music' as she practises in the flat above. He doesn't have to bother about janitors, freight elevators and the other appurtenances of flatland. He is now king in his own castle."

A "whole house" has still a meaning in Chicago. That always interesting capital has most things. If it hasn't it orders them. There are still houses in Brooklyn. Hohokus is a little paradise of houses, individual vines and fig trees. But can this Manhattan even remember the individual, as distinguished from the communal, home? In a year some thirty "houses," more properly palaces or public monuments, are built here. The state of mind of Mr. STONE of Chicago is scarcely intelligible in Manhattan.

Oh, Let the Parks Alone!

It is a curious fact, borne out by history, that any scheme, no matter how preposterous, to destroy the beauty of Central Park or to curtail its usefulness as a place of rest and recreation can always find the backing of respectable names. This has been true from the inception of the plans to lay the park out. It was true when it was proposed in all seriousness to cut the park in half on the ground that it was giving up altogether too much space for trees and lawns and walks and drives on crowded Manhattan Island. It was true when an effort was made to turn the western edge of the park into a speedway. It was true when there was talk of making the southern end into a hideous plane of asphalt on which soldiers might march and parades form; and it is true to-day when the project is to take down the Fifth avenue wall and lay out a wide boulevard on a part of the public domain.

Men of distinction in civic life, men of wealth and standing in the business community, men of mark in many callings, can always be found on the side of the vandals. An open space in a crowded city where real estate values are so enormous has a queer effect on certain minds. They cannot for the lives of them see the benefit of letting so much precious land go to waste, and they are forever thinking out schemes by which the ground can be put to practical use. They are a thousand times more dangerous to the park system than the ignorant public official or the scheming politician. Their word is apt to carry greater weight with the community at large because they are beyond the suspicion of personal or political interest.

What this town needs more than anything else is a permanent Committee on Letting the Parks Alone. Its functions should be to fight tooth and nail any and every encroachment of any nature whatsoever upon the breathing spots of the city. At present that work is being done admirably by the public press. The efforts of the newspapers should be seconded by every citizen who is interested in preserving the health and promoting the comfort of the community.

An annual trade of many million dollars is carried on by pedlers and venders on the sidewalks of New York under the authorization of municipal ordinances. Within a few years this business has been transformed. The early pedlers in New York were Irishmen. For many years the methods of sale prevailing in the Irish country districts existed here. The Irish pedler, with his pack and staff, traveled all over the "countryside," as it is said in Ireland; and when he came as a poor immigrant to New York he followed the same plan. He needed little capital and he visited his customers not oftener than once in a fortnight.

Various conditions have combined to do away here with the business of the traveling pedler. Bargains in small wares such as he used to offer are to be obtained at the dry goods and department stores. In the days when each family had a house; or at most there were two families in a house, the travels of the pedler were not as difficult as they would be now among the tall tenements. At the entrance of many of the tenements, too, is the sign, conspicuously displayed, "No pedlers admitted."

The old race of Irish pedlers has no successor here. The present method of selling small wares is from stands located on the sidewalks.

In some parts of town there are Italian venders who sell to other Italians goods on the instalment plan; they are not pedlers, but traveling agents. The pedler owned his pack; he paid cash for everything it contained, and he gave credit only to those he knew very well, but with a marked partiality for those who came from his own county or more particularly his own township in Ireland.

American Emigrants to Western Canada.

Winnipeg correspondence Toronto News.

Hitherto the great bulk of the influx from the United States has been from along the international boundary and the great central States, but now settlers are preparing to flock into our West from all parts of the republic to the south. The bulk of the newcomers this year will probably continue to be from the great wheat and corn States, but the East, South and West will contribute a greater share than hitherto, and the proportion bids fair to increase in the future.

New settlers will be arriving this season from far off States, such as the Carolinas and Texas, but the most prominent new district from which people are beginning to move west is the New England States, which fact has recently moved the government at Ottawa to appoint special agents at Boston and Pittsburg. The immigration from the United States has increased from 18,000 in 1900-1 to 45,000 in 1903-4, and the indications are that the figures for the present year will far exceed past records.

The reports that these people send home to their relatives and friends are the best inducements to bring along more and more newcomers; and this is what is daily occurring, until it has become difficult to estimate the proportions of this mighty army of our American cousins which in the next few years will move across the border to this greater America of ours.

Opportunity for Jiu-Jitsu Experts.

TO THE EDITOR OF THE SUN—*Sir:* If the little brown men want to prove to New Yorkers that there is anything in the noble and ancient art of jiu-jitsu, let them trot out their best men now that the "Russian Lion" is in town. It is my humble opinion that he could take on a whole bunch of them and toss them around like ninepins.

BROOKLYN, May 6. WILLIAM L. DOOLEY.

An Idea.

Johnny—Say, pa!

Pa—Well?

Johnny—I wish you'd lick me as soon as you do the carpets ma gets you to beat.

DOUBT AND ITS FRUITS.

TO THE EDITOR OF THE SUN—*Sir:* Your correspondent, B. D., Oxon., let me assure him, mistakes my position if he thinks that my object is destructive. That which cannot be maintained, it seems to me, we ought frankly to resign, that we may hold fast that which can. What is really injurious to the clergy is the suggestion that they should continue to preach for purposes of expediency that which has ceased to be believed. To what extent the doubts manifestly prevalent among the laity may have spread to the clergy, I do not pretend to say. That they have spread to some extent surely cannot be gainsaid.

In my last communication I pointed to the volume of letters on the subject of religion entitled "Do We Believe?"—a selection from 9,000 sent to the *London Daily Telegraph* in three months—as a proof that the subject had living and general interest. This book is a fair mirror of opinion, and in two respects is welcome. It proves at once the triumph of toleration and the earnestness of quest for truth. Of dogmatic narrowness or bitterness there is hardly a trace. We are in a far better and more hopeful state than Christendom was a hundred years ago.

The collection is divided into three parts: "Faith," "Unfaith" and "Doubt." Doubt is hardly distinguishable from Unfaith. Nor does Faith make any serious stand for the evidences. The stand it makes is for Christian character and the consolations of religion. Even Archbishop Temple, when interrogated about the miracles, can only say that omnipotence had always power to perform them, and that the absence of them in our day is no proof of their absence in past times; two propositions which a skeptic might subscribe. Unfaith and Doubt are left in possession of the critical field, and they are able to cite startling admissions on the clerical side, such as that of an ecclesiastic of eminence who gives up as mythical the virgin birth of the Redeemer.

On the other hand, Unfaith and Doubt generally accept the Christian view of character and the Christian rule of life. They place happiness in benevolence, which is taken to be its own reward. On what is that assumption founded if there is no God or Hereafter? If conscience is a delusion and death clears all scores, what have we to say to the man who indulges his lust and escapes the law? He may be a social nuisance, but how can you show that from his own point of view he is unwise? "Man," says one bold Doubter, "lives in a world which gets its living by lying and deceit. You must fight that world with its own weapons. And if you are sharp enough, you will become a respected member of society." What have we to say to the man if he wins his game?

If this life is all, what a spectacle is history! What is there to redeem the picture of the barbarism or pain and misery in which myriads have lived and died, in which millions are still living and dying? Is it easy to confute the pessimist who wishes that such a world had never been?

A Bishop is cited as averring that the doctrine of the Sermon on the Mount would never do for foreign policy or for the management of States. The precepts of the Sermon on the Mount are in the language of Oriental hyperbole. However, they are not meant for foreign policy or for the management of States, which Jesus never had before his mind, but put aside with the precept: "Render unto Cæsar the things which are Cæsar's." Jesus recognized the calling of the soldier and the authority of public law. St. Louis of France acted even in his foreign relations on the Christian principle, with results not altogether disastrous.

If as the result of this discussion theism loses revelation, it ceases to be perplexed by attempts to grasp eternity and infinity, to excogitate a *primum mobile*, to reconcile almighty goodness with the existence of evil. Is conscience the voice of the Power which rules our world? Are moral effort and struggle toward perfection the dispensation under which we live? If so, our life is not without a guiding light.

Immortality passes our conceptions. We now know, too, that the soul is not a being separate from the body, enclosed in it at birth and severed from it at death. Still, spiritual life may be a reality and may be instinct with further hopes. The impersonal immortality in the progress of the race which Positivism offers us is little consoling. If a man contributes to the progress of the race, and in that sense lives in it, so it may be said does anything that helps progress, a beast of burden or a machine.

Christianity, ceasing to be a revelation, does not cease to be moral light. It has produced Christendom, and Christendom, despite the unspeakable crimes of kings and priests, has been nearly identical with moral civilization. This is matter of history. Nor has the moral influence of Christianity been confined to the doctrinal pale. What is to be the moral code of Materialism we have yet to learn. The moral code of Agnosticism is still Christian.

Let me repeat that I do not presume to broach a theory. My aim is only to keep in the right path, frankly to resign whatever has been disproved, to be cautious in accepting the extreme conclusions of a newborn materialism riding on the wings of a grand discovery, and to avoid the misleading fancies which swarm in the eclipse of religion, such as spiritualism, clairvoyance, planchette and telepathic revelation. Especially do I wish to elicit a proof of the assumption, fatal to spiritual life and its hopes, that the germ-plasm, as it is the beginning of our being, must be the limit of its development and its end. In this at all events I may hope to have B. D., Oxon., on my side. GOLDWIN SMITH.

No Longer Secrecy in Technical Work.

From the Engineering Record.

Those who have been reading the technical journals of the leading industrial countries during the past winter must have been impressed by the unusual publicity given to methods of production and the detailed design of apparatus still in course of development. It would seem as though the old policy of secrecy in such matters had largely disappeared. Not only have works formerly forbidden even to large customers been thrown open to the inspection of properly credited visitors, but technical processes still incompletely developed have been described in papers before scientific societies. The spirit of the scientific investigator has possessed the engineering world during the last six months, and progress has been correspondingly rapid.

It has been generally recognized for some years that the day of secrecy in business was past, but the publicity of late has nevertheless been surprising.

Father Kaw.

From the Kansas City Journal.

Another effect of the Kaw River flood is being felt. The land is now so fertile that wheat is growing rank and falling over. Many farmers have turned stock into their wheat fields along the river.

Lines From a Kansan's Obituary.

From the Belleville Freeman.

He was one of the brightest men and fiercest booze fighters that this community ever had.

The Yardstick of Summer Time.

Mrs. Knicker—How long will you be away this summer?

Mrs. Bocker—I don't know. I shall stay $1,000 at the seaside and $600 at the mountains.

THE STRUGGLE IN CHICAGO.

CHICAGO, May 5.—Rarely in the history of industrialism has a labor conflict exhibited so strikingly as does the Chicago teamsters' strike the inherent evils of trade unionism. Never has the warning been so clearly sounded for unionism to repudiate practices which, if continued, can result only in disaster to organized labor. Neglect of the lesson presented by the present situation here will hasten the day when an abused and offended public will wipe that kind of unionism out of existence. As the Chicago *Tribune* said a few days ago:

There is one union in Chicago more powerful than the teamsters' union. That is the citizens' union. Everybody is a member of it except the members of the teamsters' union and some of the disorderly elements affiliated with it.

The Chicago disturbance of to-day was born of a sympathetic strike, and received its vitality through the boycott. Its progress has been marked by slugging and rioting and by a condition which comes so near to anarchy that hundreds of leading citizens have asserted the inadequacy of local police protection and have demanded that the military be called out for the restoration of order and the protection of life and property.

Meanwhile that distinguished publicist, Mr. Cornelius P. Shea, the president of the International Teamsters' Union, issues proclamations and assures his followers that they will win if they stand firm and remain loyal.

Win what? A few of their number struck for the reinstatement of nineteen garment workers in a local establishment. That was the original issue. For that the teamsters went on strike. The aggrieved nineteen were long since lost in the shuffle. Will they win the right to say that no man shall drive a team or a wagon in the streets of Chicago unless indorsed and approved by the teamsters' union as a member of that body in good and regular standing? Not while Chicago remains a part of the United States. They will not win more wages, shorter working time, or any amelioration of their condition. Those issues have no place in the conflict. They will win only that which they are earning—public condemnation.

Organized labor has leaders who can talk. It needs leaders who can think. It needs the guidance of men who are large enough to see that unionism can win nothing by methods which result in broken heads and demands for State and Federal troops. It needs men who can see the difference between the alleged rights of labor and the actual rights of organized society.

When the attitude of the Employers' Association in the present struggle is more widely known, it is probable that there will be many to criticize and condemn its stubborn refusal to arbitrate, or to abate in any degree its insistence that those who are willing to work shall be protected while working. But the organization is right. It is not fighting unionism. It is battling against the tyranny of the mob. If any of its individual members see fit to hire only union men, they are entirely at liberty to do so. It protects against the boycott as a weapon of unionism. Replying to a recent request for a definition of its position, the Employers' Association submitted the following as its platform:

1. Where contracts exist with the teamsters' unions they must not be violated.

2. That there be no sympathetic strikes.

3. That the members of the Employers' Association will not and do not discriminate against any teamster because he is or is not a member of any union and insist upon the open shop principle.

4. The Employers' Association never did and is not now fighting or resisting labor unions, and the best proof of that fact is that the members of the Employers' Association are now ready, as they always have been, to fill vacancies in the ranks of their teamsters without discrimination, regardless of whether applicants are union or non-union teamsters.

5. Violence, intimidation and coercion on the part of members of the teamsters' unions, their associates and allies must cease.

This should be the platform of organized society. The association deserves the support of all in forcing unionism to accept the terms thus laid down.

IMPORTANT KEG QUESTION.

Has Art Yet Produced the Two-Gallon Keg for Election Purposes?

TO THE EDITOR OF THE SUN—*Sir:* Am up against it again and am coming to you again to help me out. The other night the boys got hold of a political story in one of our literary publications and were having quite a time over it, till I put in and sort of cooled them off.

It was all about carrying a Northwest constituency with a two-gallon keg of rum when the political managers had about given up hopes of carrying that election for their party, because of the loss or supposed loss of the votes of a settlement of half-breeds. Just then, however, along came one of those Western chaps who knows everybody and is known and liked by everybody. He said he thought he could hold that vote if he had a two-gallon keg of rum that somebody had found after it had been buried about fifty years.

He got the rum, and off he started with the keg strapped to his saddle. Just here it was my turn, for I could not see how that keg was to be strapped to a saddle so as to fit the backbone of the horse or the backbone of the rider with any sort of comfort during a ninety-mile journey. This I mentioned, but they had me fast enough, for the story was illustrated, and there the keg was strapped to the saddle and seemingly fitting as nicely as though its surface had been hollowing instead of bulging.

The artist had got the keg on the horse fast enough, but there was another thing about the story that I couldn't understand, and which I didn't believe even an artist could fix, and that was the size of the keg. The story teller said it was two gallons, but that I had to doubt, for I had never before heard of a two-gallon keg. The sizes for liquor kegs are five gallons, ten gallons and twenty gallons, and there is no other. When liquor is to be carried in smaller quantities than five gallons it goes in a jug. I could easily understand how that election could have been influenced with a two-gallon jug of rum, but not with a two-gallon keg.

When I told this to the boys I had them in a tight place, for none of them had ever heard of a two-gallon keg. However, they did not give in that their favorite story teller had been caught putting his rum in a keg when he should have put it in a jug, and would not, they said, until they had something more substantial to rely upon than their own opinions against his, and so it was left till such time as we can hear from you.

Kindly make inquiries and let us know. You can easily find out from a tight barrel cooper whether or not a two-gallon keg is ever made. I think not.

SLACK BARREL COOPER.

TILSONBURG, Ont., May 1.

The Worst Fate for a Woman.

As it seems to Miss Pastor, a Jewess.

The worst fate, it seems to me, that could overtake a woman would be to marry a man of inferior intellect.

Brandegee.

The azure dome above us seems a brighter blue
to-day,
The birds are caroling a sweeter tune;
The hens join in the chorus with their merry roundelay,
Joy's in the air, and no one seems immune;
A cause is plainly evident, as he who reads may see,
It's the brand new Nutmeg Senator
Frank B.
Brandegee.

There's something reminiscent in the first part
of that name,
Of the purpling bloom upon the grape's red cheek;
The fragrance of the Concord seems to mix up in
the game
With the slang talk of the Bowery, so to speak,
And wonder's rife as to just what the verdict's
going to be,
Of the W. C. T. U. upon
Frank B.
Brandegee.

A CRITICISM OF CHRISTIAN MISSIONS IN TURKEY.

The Statement of an Armenian Christian of Constantinople.

TO THE EDITOR OF THE SUN—*Sir:* So many people hold conflicting views of Mr. John D. Rockefeller's offered gift to the American Board of Missions that it may prove of interest to know what one who has come from the very heart of missionary work in Asiatic Turkey has to say on the subject. It has been my pleasure to teach many earnest missionaries our native language, and to help found, with them, several educational institutions.

There is nothing perfect in this world, and there is an Oriental saying: "One's own milk is never sour." The condemnation of Mr. Rockefeller will not change his conduct or his disposition in any way. The discussion concerning "tainted" money will not influence business men beyond provoking a smile or two, and the whole thing will undoubtedly do more harm than good. But every man to his own belief and his own conviction.

Let one rather take into consideration the work of the American Board of Missions in Asiatic Turkey. They began in the year 1820, with splendid purpose but poor direction. They started with the Christians—the Armenians and Greeks. The Armenians, as history proves, accepted Christianity as far back as Apostolic times. They have clung to the faith in spite of the cruelties and persecutions of tyrannical nations.

The majority of people in this country are poorly informed concerning the various creeds of the East. I have heard persons of superior education gravely assert that inhabitants of the Turkish dominions professed exclusively the Mohammedan faith, and even after the fearful massacre of 1895 few know that nearly half the population of Asiatic Turkey is Christian. While change after change, innovation after innovation, has completely transformed the aspect of the religious systems of Europe, Eastern Christianity has remained steadfast to its ancient traditions and presents to the unprejudiced and philosophical inquirer the unmistakable outlines of the faith of Christ in the third century. It is true that the inward spirit has almost deserted the outer shell—too often the existing faith in the East bears the resemblance to the primitive Church that a lifeless body bears to the active man. Yet even the sight of the cold body conveys an idea of the living being as he moved and spoke before his spirit winged its flight.

On the whole, the system of the American Board of Missions is not to be condemned, but if the American people knew how unwisely their money—which they contribute so generously—was spent I am afraid they would feel a little discouraged. Since the beginning of the mission work, eighty-five years ago, the American missions in Asiatic Turkey have spent from $15,000,000 to $20,000,000. The sum has melted away, leaving only a few colleges and educational institutions worthy of notice. Most of the money has gone to the support of the missionaries, and very little to the cause for which it was intended. "The laborer is worthy of his hire"; true, and I would not dream of protesting against the American missionaries' getting what salaries they do and enjoying what comfort they may. But when the great body of American people at home want to help an ancient Christian people, put them on their feet again, so to speak, lift them up and educate them, strengthen the light which barbarity has striven so hard to quench, then they should have proper representatives.

The missionaries should assist, first and foremost, all Oriental Churches in educating the generation that is growing up; help them financially; establish native schools and raise native teachers and helpers, sending them to high schools and colleges in Europe and America, whence they would return and take the places of the missionaries. A few years ago some of the missionaries seemed to realize this, and they sent some natives to American and European schools. When these returned one of them was able to accomplish more with his people than ten missionaries. Why? Because Asiatic Turkey is the land of the Bible, doing great service in bringing out the meaning of the Scriptures. The Oriental child often understands passages in the Bible which people of the West cannot. The whole East is a museum of antiquities.

The truth of it may be said to be that the missionary does not wish to quit the field, and therefore checks the progress and ambitions of the natives, misusing the funds entrusted to him. This is certainly not in keeping with the Christian spirit, but a criminal action against humanity in general.

Mr. Rockefeller has been criticized on account of his business methods. If he had made, say, only $100,000 in the same way, by the same system which he did and is now doing, probably no criticism would have arisen and his money would have been accepted as holy, and without any objections; but because he was so successful he has attracted not only the attention but the jealousy of others who have been less fortunate. There is no doubt that Mr. Rockefeller is a kind, good man, and compared with some other wealthy men far above them in cleanness of life and charitable deeds. No one knows the full extent of the good he is doing in a quiet way and without ostentation. His son, John D. Rockefeller, Jr., is democratic and broadminded. His great wealth has not spoiled him.

If Mr. Rockefeller and others who give to the American Board of Missions would investigate the actual condition of their affairs and the manner in which they spend the money entrusted to them they would find many mistakes, much injustice and a mismanagement which would surprise the American people. Christ's words are plain: "Judge not, that ye be not judged, and why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" D. M. BEDIKIAN.

NEW YORK, May 6.

Russia's Financial Strain.

The Russian budget for 1904 showed that the ordinary revenue of $1,008,500,000 exceeded the ordinary expenditure by $53,500,000. Extraordinary expenditure of $401,500,000 had to be met. Of this $320,500,000 was for war expense and $81,000,000 for railroad construction. This extraordinary expense was met by the following:

Ordinary revenue surplus	$53,500,000
Treasury bonds and Imperial Rente bonds	215,500,000
Balances from prior years	190,500,000
Other extraordinary revenues	1,500,000
Total	$461,000,000

This leaves a surplus of $59,500,000 to the credit of the Russian treasury's "free balance." The "free balances" have been reduced from $190,500,000 to $59,500,000, and the public debt increased by $215,500,000.

Since the close of the year $100,000,000 was also raised by internal loan.

The net result is that the Government has $159,500,000 to meet war expenses. In the eleven months of 1904 the war expenditure was $320,500,000.

The ordinary revenue of 1904 was $5,500,000 less than for 1903. The 1905 ordinary revenue will doubtless be still further reduced, as the Russian people are daily becoming less able to meet taxation. Every day the war goes on makes matters worse, more and more going out and less and less coming in.

All this means more loans and further heavy burdens on an impoverished treasury and an impoverished people.

The American Girl and the American Man.

TO THE EDITOR OF THE SUN—*Sir:* Lady Helen Forbes, in a discourse to the clientèle of a "yellow" newspaper on the American girl, says among other spiteful excoriations of our men: "The American girl is so far superior a product of the race, it must be confessed, to the American man, that this is perhaps not as surprising as it appears to be at first sight."

This refers to an amusing assumption on her part that American mothers prefer female to male children. Nothing could be clearer to the shrewd American than that Lady Helen Forbes's acquaintance was confined to what one might term the frivolous class of Americans—the tuft hunting class.

Her rhetoric clearly disqualifies her to sit in judgment upon American men of culture—a class so singularly excluded from the consideration of foreign critics in "weighing up" American manhood.

It is a curious and significant fact that the only flaw foreigners find in our men is perhaps a lack of manner—a mere superficiality. They lose sight of the fact that we, being engaged in promoting the civilization of the world, have little time to devote to tongue and finger fineries by which to elevate ourselves to the British standard of excellence.

Her ladyship quotes the ebullition of an American girl on an English racecourse: "Oh, come and let us look at those dear, delightful, lovely, beautiful, clean Englishmen."

This is adroitly used to suggest why the American girl prefers an Englishman as a husband to one of her own countrymen.

Might an American man who is not irritated, but simply wearied by the persistent, mosquito-like buzzings of unknowing and unthinking persons ask her ladyship, whose words are so vehement as to suggest resentment, why "lovely, beautiful, clean" and all that sort of thing Englishmen prefer American girls as wives to their own countrywomen?

AN AMERICAN MAN.